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عقيدة أهل السنة

العقيدة الطحاوية

لِلْإمَامِ أبِيْ جَعْفَرْ الطَّحاوِيْ المصري الحَنَفِيْ 321 هـ

جَمَعَهَا

خادم العلم الشريف

دار السنة للطباعة نيويورك

مَتْنُ العَقِيْدَةِ الطَّحَاوِيَّةِ

The text of al-‘Aqīdah al-Ṭaḥāwīyah

بسم الله الرحمن الرحيم

وبه نستعين الحمد لله رب العالمين

In the name of Allah, the Gracious, the Merciful, whose help we seek. All praise is due to Allah, the Lord of the worlds.

هذا ذِكرُ بيانِ عقيدةِ أهلِ السنةِ والجماعةِ على مذهبِ فقهاءِ الملة أبي حنيفةَ النعمانِ بنِ ثابتٍ الكوفي وأبي يوسفَ يعقوبَ بنِ إبراهيمَ الأنصاري وأبي عبدالله محمدِ بن الحسنِ الشَّيباني رضوان الله عليهم أجمعين وما يَعْتَقِدُوْنَ مِنْ أصولِ الدينِ ويدينون به ربِّ العالمين

This is a clear presentation of the creed of *Ahl al-Sunnah wal Jamā’ah*, according to the doctrine of the jurists of the religion, Abū Ḥanīfah al-Nu’man ibn Thābit al-Kūfī, Abū Yūsuf Ya’qūb ibn Ibrāhīm al-Anṣāri and Abū ‘Abd Allāh Muhammad ibn al-Ḥasan al-Shaybānī, may Allah be pleased with them all, and what they believe regarding the fundamentals of the religion and their faith in the Lord of the worlds.

التَّوْحِيدُ

Monotheism

نَقُولُ فِي تَوْحِيدِ اللّٰهِ مُعْتَقِدِينَ بِتَوْفِيقِ اللّٰهِ إِنَّ اللّٰهَ وَاحِدٌ لَا شَرِيكَ لَهُ

We say about the oneness of Allah, believing in the guidance of Allah, that Allah is one without any partner.

وَلَا شَيْءَ مِثْلُهُ

There is nothing like Him.

وَلَا شَيْءَ يُعْجِزُهُ

There is nothing that can frustrate Him.

وَلَا إِلَهَ غَيْرُهُ

There is nothing worthy of worship but Him.

قَدِيمٌ بِلَا ابْتِدَاءٍ دَائِمٌ بِلَا انْتِهَاءٍ

He is the eternal without a beginning and enduring without end.

لا يَفْنَى وَلا يَبِيدُ

He will never perish, nor come to an end.

وَلَا يَكُونُ إِلَّا مَا يُرِيدُ

Nothing happens except what He wills.

لَا تَبْلُغُهُ الْأَوْهَامُ وَلَا تُدْرِكُهُ الْأَفْهَامُ

No imagination can fully conceive of Him. No understanding can fully comprehend Him.

وَلَا يُشْبِهُهُ الْأَنَامُ

He does not resemble any created being.

حَيٌّ لَا يَمُوتُ قَيُّومٌ لَا يَنَامُ

He is living and He never dies, always sustaining and never sleeping.

خَالِقٌ بِلَا حَاجَةٍ رَازِقٌ بِلَا مُؤُونَةٍ

He creates without a need to create, and He provides for His creation without any effort.

مُمِيتٌ بِلَا مَخَافَةٍ بَاعِثٌ بِلَا مَشَقَّةٍ

He causes death with no fear of consequences, and He resurrects without any difficulty.

مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ لَمْ يَزْدَدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَتِهِ وَكَمَا كَانَ بِصِفَاتِهِ أَزَلِيًّا كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا

He has existed with His timeless attributes before His creation, which added nothing to His essence that was not already among His attributes. As His attributes were before creation, so will they continue forever.

لَيْسَ مُنْذُ خَلَقَ الْخَلْقَ اسْتَفَادَ اسْمَ الْخَالِقِ وَلَا بِإِحْدَاثِهِ الْبَرِيَّةَ اسْتَفَادَ اسْمَ الْبَارِي

It is was not because He created the creation that He earned the name, 'The Creator,' nor by His making it did he earn the name, 'The Maker.'

لَهُ مَعْنَى الرُّبُوبِيَّةِ وَلَا مَرْبُوبَ وَمَعْنَى الْخَالِقِ وَلَا مَخْلُوقَ

He has the quality of Lordship without requiring anything to Lord over, and the quality of being the Creator without requiring anything to create.

وَكَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَمَا أَحْيَا اسْتَحَقَّ هَذَا الاسْمَ قَبْلَ إِحْيَائِهِمْ كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِنْشَائِهِمْ

Just as He resurrects the dead after they first had life, He deserved this name before He brought them to life. Likewise, He deserved the name of 'The Creator' before He produced them.

ذَلِكَ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَكُلُّ شَيْءٍ إِلَيْهِ فَقِيرٌ وَكُلُّ أَمْرٍ إليه يَسِيرٌ لَا يَحْتَاجُ إِلَى شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

This is because He has power over all things and all things are in need of Him. Every matter is easy for Him. He has no need of anything, for 'there is nothing like unto Him, and He is the Hearing, the Seeing.' (42:11)

خَلَقَ الْخَلْقَ بِعِلْمِهِ

He created the creation with His knowledge.

وَقَدَّرَ لَهُمْ أَقْدَارًا

He decreed destinies for them.

وَضَرَبَ لَهُمْ آجَالًا

He set for them life spans.

وَلَمْ يَخْفَ عَلَيْهِ شَيْءٌ قَبْلَ أَنْ يَخْلُقَهُمْ وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ

Nothing was hidden from Him before He created them. He knew what they would do before He created them.

وَأَمَرَهُمْ بِطَاعَتِهِ وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ

He commanded them to obey Him and He forbade them to disobey Him.

وَكُلُّ شَيْءٍ يَجْرِي بِتَقْدِيرِهِ وَمَشِيئَتِهِ وَمَشِيئَتُهُ تَنْفُذُ لَا مَشِيئَةَ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ فَمَا شَاءَ لَهُمْ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Everything that occurs is according to His decree and will. His will is always accomplished. The will of the servants is only what He wills for them. Whatever He wills for them comes to be, and whatever He does not will for them does not come to be.

يَهْدِي مَنْ يَشَاءُ وَيَعْصِمُ وَيُعَافِي فَضْلًا وَيُضِلُّ مَنْ يَشَاءُ

وَيَخْذُلُ وَيَبْتَلِي عَدْلًا

He guides whomever He wills. He protects them and secures them as grace. He leads astray whomever He wills. He humiliates them and He puts them to trial as justice.

وَكُلُّهُمْ يَتَقَلَّبُونَ فِي مَشِيئَتِهِ بَيْنَ فَضْلِهِ وَعَدْلِهِ

All of them go back and forth by His will, between His grace and His justice.

وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ

He is Exalted beyond having opposites or partners.

لَا رَادَّ لِقَضَائِهِ وَلَا مُعَقِّبَ لِحُكْمِهِ وَلَا غَالِبَ لِأَمْرِهِ

None can repel His decree, amend His judgment, or overpower His command.

آمَنَّا بِذَلِكَ كُلِّهِ وَأَيْقَنَّا أَنَّ كُلًّا مِنْ عِنْدِهِ

We believe in all of this. We are certain that it is all from Him.

خَتْمُ النُّبُوَّةِ

The Seal of Prophethood

وَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ الْمُصْطَفَى

وَنَبِيُّهُ الْمُجْتَبَى وَرَسُولُهُ الْمُرْتَضَى

Muhammad, peace and blessings be upon him, is His chosen servant, His selected prophet, and His messenger with whom He is well pleased.

وَأَنَّهُ خَاتَمُ الْأَنْبِيَاءِ وَإِمَامُ الْأَتْقِيَاءِ وَسَيِّدُ الْمُرْسَلِينَ وَحَبِيبُ رَبِّ الْعَالَمِينَ

He is the seal of the prophets, the leader of the righteous, the master of the messengers, and the beloved of the Lord of worlds.

وَكُلُّ دَعْوَى النُّبُوَّةِ بَعْدَهُ فَغَيٌّ وَهَوًى

Every claim to prophecy after him is falsehood and deceit.

وَهُوَ الْمَبْعُوثُ إِلَى عَامَّةِ الْجِنِّ وَكَافَّةِ الْوَرَى بِالْحَقِّ وَالْهُدَى وَبِالنُّورِ وَالضِّيَاءِ

He has been sent to all of the jinn and the entirety of humanity with truth, guidance, light, and illumination.

الْقُرْآنُ كَلَامُ اللَّهِ تَعَالَى لَيْسَ بِمَخْلُوقٍ

The Quran is the uncreated speech of Allah the Exalted

وَإِنَّ الْقُرْآنَ كَلَامُ اللَّهِ مِنْهُ بَدَا بِلَا كَيْفِيَّةٍ قَوْلًا وَأَنْزَلَهُ عَلَى رَسُولِهِ وَحْيًا وَصَدَّقَهُ الْمُؤْمِنُونَ عَلَى ذَلِكَ حَقًّا وَأَيْقَنُوا أَنَّهُ كَلَامُ اللَّهِ تَعَالَى بِالْحَقِيقَةِ

The Quran is the word of Allah. It originally came from Him, without ascribing modality to His speech. He sent it down upon His messenger as revelation. The believers accept all of that as the truth. They are certain that it is the word of Allah the Exalted in reality.

لَيْسَ بِمَخْلُوقٍ كَكَلَامِ الْبَرِيَّةِ فَمَنْ سَمِعَهُ فَزَعَمَ أَنَّهُ كَلَامُ الْبَشَرِ فَقَدْ كَفَرَ وَقَدْ ذَمَّهُ اللَّهُ وَعَابَهُ وَأَوْعَدَهُ بِسَقَرَ حَيْثُ قَالَ تَعَالَى سَأُصْلِيهِ سَقَرَ فَلَمَّا أَوْعَدَ اللَّهُ بِسَقَرَ لِمَنْ قَالَ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ عَلِمْنَا وَأَيْقَنَّا أَنَّهُ قَوْلُ خَالِقِ الْبَشَرِ وَلَا يُشْبِهُ قَوْلَ الْبَشَرِ

It is uncreated, unlike the speech of creatures. Whoever hears it and imagines that it is human speech has committed unbelief. Allah has blamed him, censured him, and threatens him with Fire, wherein the Exalted said, ‘I will burn him in the Fire,’ (74:26). When Allah threatens with the Fire those who said, ‘This is

only human speech,’ (74:25), we know with certainty that it is the speech of the Creator of humanity and it does not resemble the speech of humanity.

صِفَاتُ اللّٰهِ لَيْسَتْ كَصِفَاتِ الْبَشَرِ

The attributes of Allah are unlike those of human beings

وَمَنْ وَصَفَ اللّٰهَ بِمَعْنًى مِنْ مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ مَنْ أَبْصَرَ هَذَا اعْتَبَرَ وَعَنْ مِثْلِ قَوْلِ الْكُفَّارِ انْزَجَرَ وَعَلِمَ أَنَّ اللّٰهَ بِصِفَاتِهِ لَيْسَ كَالْبَشَرِ

Whoever describes Allah with the same qualities as human beings has committed unbelief. Whoever grasps this will be careful and restrained from the likes of what is said by the unbelievers. He knows that the attributes of Allah are unlike those of human beings.

رُؤْيَةُ أَهْلِ الْجَنَّةِ رَبَّهُمْ بِغَيْرِ إِحَاطَةٍ

The looking of the people of Paradise at their Lord without encompassing Him

وَالرُّؤْيَةُ حَقٌّ لِأَهْلِ الْجَنَّةِ بِغَيْرِ إِحَاطَةٍ وَلَا كَيْفِيَّةٍ كَمَا نَطَقَ بِهِ كِتَابُ رَبِّنَا وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ وَتَفْسِيرُهُ عَلَى مَا أَرَادَ اللّٰهُ تَعَالَى وَعَلِمَهُ

The vision of the people of Paradise is true, without being all-encompassing and without modality. As expressed in the Book of our Lord, ‘Faces on that Day will be radiant, looking at their Lord,’ (75:22-3). The explanation of this is as Allah the Exalted intended and knows.

وَكُلُّ مَا جَاءَ فِي ذَلِكَ مِنَ الْحَدِيثِ الصَّحِيحِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ كَمَا قَالَ وَمَعْنَاهُ عَلَى مَا أَرَادَ لَا نَدْخُلُ فِي ذَلِكَ مُتَأَوِّلِينَ بِآرَائِنَا وَلَا مُتَوَهِّمِينَ بِأَهْوَائِنَا

Everything that has come in authentic narrations from the Messenger, peace and blessings be upon him, is as he said and it means what he intended. We do not investigate its interpretations with our own opinions, nor do we imagine its modality with our imaginations.

فَإِنَّهُ مَا سَلِمَ فِي دِينِهِ إِلَّا مَنْ سَلَّمَ لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَدَّ عِلْمَ مَا اشْتَبَهَ عَلَيْهِ إِلَى عَالِمِهِ

For none is safe in his religion except those who surrender themselves to Allah Almighty and to His messenger, and relinquishes the knowledge of what is ambiguous to the One who knows it.

التَّكَلُّمُ فِي أُمُورِ الدِّينِ بِغَيْرِ عِلْمٍ

Speaking about religious matters without knowledge

وَلَا تَثْبُتُ قَدَمُ الْإِسْلَامِ إِلَّا عَلَى ظَهْرِ التَّسْلِيمِ وَالْاسْتِسْلَامِ

The foundation of one’s Islam is not firm unless it is upon outward submission and surrender to Allah.

فَمَنْ رَامَ عِلْمَ مَا حُظِرَ عَنْهُ عِلْمُهُ وَلَمْ يَقْنَعْ بِالتَّسْلِيمِ فَهْمُهُ حَجَبَهُ مَرَامُهُ عَنْ خَالِصِ التَّوْحِيدِ وَصَافِي الْمَعْرِفَةِ وَصَحِيحِ الْإِيمَانِ

For whoever wishes to know what is forbidden and is not satisfied with surrender, his understanding will be veiled from pure monotheism, clear gnosis, and sound faith.

فَيَتَذَبْذَبُ بَيْنَ الْكُفْرِ وَالْإِيمَانِ وَالتَّصْدِيقِ وَالتَّكْذِيبِ وَالْإِقْرَارِ وَالْإِنْكَارِ مُوَسْوِسًا تَائِهًا شَاكًّا زَائِغًا لَا مُؤْمِنًا مُصَدِّقًا وَلَا جَاحِدًا مُكَذِّبًا

He will veer between unbelief and faith, confirmation and denial, acceptance and rejection. Compulsive, disagreeable, doubtful, and deviant, he is not a true believer, nor a stubborn denier.

مِنْهُمْ بِوَهْمٍ أَوْ تَأَوَّلَهَا بِفَهْمٍ إِذْ كَانَ تَأْوِيلُ الرُّؤْيَةِ وَتَأْوِيلُ كُلِّ مَعْنًى يُضَافُ إِلَى الرُّبُوبِيَّةِ تَرْكَ التَّأْوِيلِ وَلُزُومَ التَّسْلِيمِ وَعَلَيْهِ دِينُ الْمُسْلِمِينَ

Faith in the vision of the people of the Abode of Peace is not correct for those among them who express it as an illusion or who interpret it with his own limited understanding, as the correct interpretation of the vision, and the interpretation of every meaning related to the Lordship of Allah, is by abandoning interpretation and adhering to surrender. This is the religion of the Muslims.

وَمَنْ لَمْ يَتَوَقَّ النَّفْيَ وَالتَّشْبِيهَ زَلَّ وَلَمْ يُصِبِ التَّنْزِيهَ فَإِنَّ رَبَّنَا جَلَّ وَعَلَا مَوْصُوفٌ بِصِفَاتِ الْوَحْدَانِيَّةِ مَنْعُوتٌ بِنُعُوتِ الْفَرْدَانِيَّةِ لَيْسَ فِي مَعْنَاهُ أَحَدٌ مِنَ الْبَرِيَّةِ

Whoever does not guard himself from negating the attributes of Allah or likening Allah to something else has strayed and has not correctly understood the transcendence of Allah, for our Lord Almighty is described with the attributes of Oneness, qualified with the qualities of uniqueness. He does not have the characteristics of any creature.

وَتَعَالَى عَنِ الْحُدُودِ وَالْغَايَاتِ وَالْأَرْكَانِ وَالْأَعْضَاءِ وَالْأَدَوَاتِ لَا تَحْوِيهِ الْجِهَاتُ السِّتُّ كَسَائِرِ الْمُبْتَدَعَاتِ

He is Exalted above any limits, ends, supports, limbs, or tools. He is not contained by six directions like the rest of created things.

الْإِسْرَاءُ وَالْمِعْرَاجُ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْيَقَظَةِ

The Night Journey and Ascension while the Prophet, peace and blessings be upon him, was awake

وَالْمِعْرَاجُ حَقٌّ وَقَدْ أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُرِجَ بِشَخْصِهِ فِي الْيَقَظَةِ إِلَى السَّمَاءِ ثُمَّ إِلَى حَيْثُ شَاءَ اللَّهُ مِنَ الْعُلَا وَأَكْرَمَهُ اللَّهُ بِمَا شَاءَ وَأَوْحَى إِلَيْهِ مَا أَوْحَى مَا كَذَبَ الْفُؤَادُ مَا رَأَى فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْآخِرَةِ وَالْأُولَى

The ascension to heaven is true. The Prophet, peace and blessings be upon him, was taken by night and ascended in person during wakefulness, to the heavens and then to whichever heights Allah willed for him. Allah honored him as He willed and He revealed to him what He revealed, ‘His heart was not mistaken about what he saw,’ (53:11). Allah blessed him and granted him peace in the Hereafter and in this world.

الْحَوْضِ

The Prophetic Basin

وَالْحَوْضُ الَّذِي أَكْرَمَهُ اللَّهُ تَعَالَى بِهِ غِيَاثًا لِأُمَّتِهِ حَقٌّ

The Basin (*al-ḥawḍ*), with which Allah the Exalted honored him as nourishment for his nation, is true.

الشَّفَاعَةُ

The Intercession

وَالشَّفَاعَةُ الَّتِي ادَّخَرَهَا لَهُمْ حَقٌّ كَمَا رُوِيَ فِي الْأَخْبَارِ

The Intercession (*al-shifā'ah*), which he deferred for them until the Day of Resurrection, is true as related in the narrations.

الْمِيثَاقُ الَّذِي أَخَذَهُ اللَّهُ مِنْ آدَمَ وَذُرِّيَّتِهِ

The covenant that Allah took from Adam and his progeny

وَالْمِيثَاقُ الَّذِي أَخَذَهُ اللَّهُ تَعَالَى مِنْ آدَمَ وَذُرِّيَّتِهِ حَقٌّ

The covenant that Allah the Exalted took from Adam and his progeny is true.

وَقَدْ عَلِمَ اللَّهُ تَعَالَى فِيمَا لَمْ يَزَلْ عَدَدَ مَنْ يَدْخُلُ الْجَنَّةَ وَعَدَدَ مَنْ يَدْخُلُ النَّارَ جُمْلَةً وَاحِدَةً فَلَا يُزَادُ فِي ذَلِكَ الْعَدَدِ وَلَا يُنْقَصُ مِنْهُ

Allah the Exalted has always known the number of those who would enter Paradise and the number of those who would enter Hellfire, a single allocation. This number will neither increase, nor decrease.

وَكَذَلِكَ أَفْعَالُهُمْ فِيمَا عَلِمَ مِنْهُمْ أَنْ يَفْعَلُوهُ

Likewise for the actions of people, as He knows among them what they would do.

الْقَضَاءُ وَالْقَدَرُ

Providence

وَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ وَالْأَعْمَالُ بِالْخَوَاتِيمِ وَالسَّعِيدُ مَنْ سَعِدَ بِقَضَاءِ اللَّهِ وَالشَّقِيُّ مَنْ شَقِيَ بِقَضَاءِ اللَّهِ

Everyone is facilitated for what was created for him. Deeds are judged as they are at the end of life. Those

who are blessed are blessed by the decree of Allah, and those who are damned are damned by the decree of Allah.

وَأَصْلُ الْقَدَرِ سِرُّ اللَّهِ تَعَالَى فِي خَلْقِهِ لَمْ يَطَّلِعْ عَلَى ذَلِكَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَالتَّعَمُّقُ وَالنَّظَرُ فِي ذَلِكَ ذَرِيعَةُ الْخِذْلَانِ وَسُلَّمُ الْحِرْمَانِ وَدَرَجَةُ الطُّغْيَانِ

The basis of providence is that it is a secret of Allah the Exalted in His creation. It has not been shown to an angel near to Him, nor to a prophet He sent. Delving and investigating deeply into that is a cause of loss, a ladder to deprivation, and a degree of transgression.

فَالْحَذَرَ كُلَّ الْحَذَرِ مِنْ ذَلِكَ نَظَرًا وَفِكْرًا وَوَسْوَسَةً فَإِنَّ اللَّهَ تَعَالَى طَوَى عِلْمَ الْقَدَرِ عَنْ أَنَامِهِ وَنَهَاهُمْ عَنْ مَرَامِهِ كَمَا قَالَ تَعَالَى فِي كِتَابِهِ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ فَمَنْ سَأَلَ لِمَ فَعَلَ فَقَدْ رَدَّ حُكْمَ الْكِتَابِ وَمَنْ رَدَّ حُكْمَ الْكِتَابِ كَانَ مِنَ الْكَافِرِينَ

Thus, take extreme caution from that type of investigation, thinking, and insinuation. For Allah the Exalted has hidden the knowledge of providence from His creatures and has prohibited them from seeking it, as said by Allah the Exalted in His Book, ‘He will not be questioned about what He does, but they will be questioned,’ (21:23). Whoever asks why He did something has rejected the judgment of the Book, and whoever rejects the judgment of the Book is among the unbelievers.

فَهَذَا جُمْلَةُ مَا يَحْتَاجُ إِلَيْهِ مَنْ هُوَ مُنَوَّرٌ قَلْبُهُ مِنْ أَوْلِيَاءِ اللَّهِ تَعَالَى وَهِيَ دَرَجَةُ الرَّاسِخِينَ فِي الْعِلْمِ لِأَنَّ الْعِلْمَ عِلْمَانِ عِلْمٌ فِي الْخَلْقِ مَوْجُودٌ وَعِلْمٌ فِي الْخَلْقِ

مَفْقُودٌ فَإِنْكَارُ الْعِلْمِ الْمَوْجُودِ كُفْرٌ وَادِّعَاءُ الْعِلْمِ الْمَفْقُودِ كُفْرٌ وَلَا يَثْبُتُ الْإِيمَانُ إِلَّا بِقَبُولِ الْعِلْمِ الْمَوْجُودِ وَتَرْكِ طَلَبِ الْعِلْمِ الْمَفْقُودِ

This is the summary of what is needed by those who have enlightened hearts among the allies of Allah the Exalted. It is the degree of those rooted in knowledge, for knowledge in the creation is of two types: accessible knowledge and inaccessible knowledge. To deny accessible knowledge is unbelief, and to claim to know what is inaccessible is unbelief. Faith is only affirmed by accepting accessible knowledge and abandoning pursuit of inaccessible knowledge.

اللَّوْحُ الْمَحْفُوظُ وَالْقَلَمُ

The Preserved Tablet and the Pen

وَنُؤْمِنُ بِاللَّوْحِ وَالْقَلَمِ وَبِجَمِيعِ مَا فِيهِ قَدْ رُقِمَ

We believe in the Preserved Tablet (*al-lawḥ al-maḥfūẓ*), the Pen, and in everything inscribed on it.

فَلَوِ اجْتَمَعَ الْخَلْقُ كُلُّهُمْ عَلَى شَيْءٍ كَتَبَهُ اللَّهُ تَعَالَى فِيهِ أَنَّهُ كَائِنٌ لِيَجْعَلُوهُ غَيْرَ كَائِنٍ لَمْ يَقْدِرُوا عَلَيْهِ وَلَوِ اجْتَمَعُوا كُلُّهُمْ عَلَى شَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ تَعَالَى فِيهِ لِيَجْعَلُوهُ كَائِنًا لَمْ يَقْدِرُوا عَلَيْهِ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

If all creation gathered against something Allah the Exalted had decreed on it to be, that they try to make it not exist, they would have no power to do so. If all of them gathered against something Allah had not decreed on it to be, that they try to bring it into existence, they would have no power to do so. The Pen has dried of what will be until the Day of Resurrection.

وَمَا أَخْطَأَ الْعَبْدَ لَمْ يَكُنْ لِيُصِيبَهُ وَمَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ

Whatever a person has missed, he would have never received. Whatever he received, he would have never missed.

وَعَلَى الْعَبْدِ أَنْ يَعْلَمَ أَنَّ اللَّهَ قَدْ سَبَقَ عِلْمُهُ فِي كُلِّ كَائِنٍ مِنْ خَلْقِهِ فَقَدَّرَ ذَلِكَ تَقْدِيرًا مُحْكَمًا مُبْرَمًا لَيْسَ فِيهِ نَاقِضٌ وَلَا مُعَقِّبٌ وَلَا مُزِيلٌ وَلَا مُغَيِّرٌ وَلَا مُحَوِّلٌ وَلَا نَاقِصٌ وَلَا زَائِدٌ مِنْ خَلْقِهِ فِي سَمَاوَاتِهِ وَأَرْضِهِ

The servant must know that the knowledge of Allah of all that exists in His creation has already preceded. He measured all of that with precise measurement, judgment, and finality. There is nothing to reduce it, nor amend it, nor remove it, nor change it, nor divert it, nor decrease it, nor add to it.

وَذَلِكَ مِنْ عَقْدِ الْإِيمَانِ وَأُصُولِ الْمَعْرِفَةِ وَالِاعْتِرَافِ بِتَوْحِيدِ اللَّهِ تَعَالَى وَرُبُوبِيَّتِهِ كَمَا قَالَ تَعَالَى فِي كِتَابِهِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا وَقَالَ تَعَالَى وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا فَوَيْلٌ لِمَنْ صَارَ قَلْبُهُ فِي الْقَدَرِ قَلْبًا سَقِيمًا لَقَدِ الْتَمَسَ بِوَهْمِهِ فِي فَحْصِ الْغَيْبِ سِرًّا كَتِيمًا وَعَادَ بِمَا قَالَ فِيهِ أَفَّاكًا أَثِيمًا

All of that is among the beliefs of faith, the fundamentals of gnosis, and the recognition of the oneness of Allah the Exalted and His Lordship, as the Exalted said in His book, ‘He created all things and measured them with precise measurement,’ (25:2). And the Exalted said, ‘The command of Allah is a decisive decree,’ (33:38). Then woe to him whose heart becomes ill regarding providence. He has traversed the path of his delusions in investigating the Unseen, its secrets and hidden aspects. He ends up as a sinful liar due to what he said.

الْعَرْشُ وَالْكُرْسِيُّ

The Throne and the Footstool

وَالْعَرْشُ وَالْكُرْسِيُّ حَقٌّ

The Throne (*al-‘arsh*) and the Footstool (*al-kursī*) are true.

وَهُوَ مُسْتَغْنٍ عَنِ الْعَرْشِ وَمَا دُونَهُ

He is independent of the Throne and whatever is beneath it.

مُحِيطٌ بِكُلِّ شَيْءٍ وَفَوْقَهُ وَقَدْ أَعْجَزَ عَنِ الْإِحَاطَةِ خَلْقَهُ

He encompasses all things and He is above it, and what He has created is incapable of encompassing Him.

اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

Allah took Abraham as an intimate friend

وَنَقُولُ إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ عليه السلام خَلِيلًا وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا إِيمَانًا وَتَصْدِيقًا وَتَسْلِيمًا

We say that Allah has taken Abraham, upon him be peace, as an intimate friend and that He spoke directly to Moses, faithfully, truthfully, and in surrender to Allah.

الْإِيمَانُ بِالْمَلَائِكَةِ وَالْكُتُبِ الْمُنَزَّلَةِ وَالْمُرْسَلِينَ

Faith in the angels, the revealed books, and the messengers

وَنُؤْمِنُ بِالْمَلَائِكَةِ وَالنَّبِيِّينَ وَالْكُتُبِ الْمُنَزَّلَةِ عَلَى الْمُرْسَلِينَ وَنَشْهَدُ أَنَّهُمْ كَانُوا عَلَى الْحَقِّ الْمُبِينِ

We have faith in the angels, the prophets, and the books revealed to the messengers. We testify that they were all upon the clear truth.

أَهْلُ الْقِبْلَةِ مُسْلِمُونَ مُؤْمِنُونَ

Those who pray towards Mecca are Muslim believers

وَنُسَمِّي أَهْلَ قِبْلَتِنَا مُسْلِمِينَ مُؤْمِنِينَ مَا دَامُوا بِمَا جَاءَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَرِفِينَ وَلَهُ بِكُلِّ مَا قَالَهُ وَأَخْبَرَ مُصَدِّقِينَ

We name the people who pray towards Mecca (*ahl al-qiblah*) as ‘Muslims’ and ‘believers’ as long as they remain upon what was brought by the Prophet, peace and blessings be upon him, recognizing and confirming as true everything he said and reported.

وَلَا نَخُوضُ فِي اللَّهِ وَلَا نُمَارِي فِي دِينِ اللَّهِ

We do not speak vainly about Allah, nor do we argue about the religion of Allah.

وَلَا نُجَادِلُ فِي الْقُرْآنِ وَنَشْهَدُ أَنَّهُ كَلَامُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ فَعَلَّمَهُ سَيِّدَ الْمُرْسَلِينَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ كَلَامُ اللَّهِ تَعَالَى لَا يُسَاوِيهِ شَيْءٌ مِنْ كَلَامِ الْمَخْلُوقِينَ وَلَا نَقُولُ بِخَلْقِهِ وَلَا نُخَالِفُ جَمَاعَةَ الْمُسْلِمِينَ

We do not dispute over the Quran. We testify that it is the speech of the Lord of the worlds, sent down by the Trustworthy Spirit (Angel Gabriel), who taught it to the master of the messengers, Muhammad, peace and blessings be upon him. It is the speech of Allah the Exalted, in no way equal to the speech of creatures. We do not claim it is His creation, nor do we oppose the united community of Muslims.

وَلَا نُكَفِّرُ أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ بِذَنْبٍ مَا لَمْ يَسْتَحِلَّهُ وَلَا نَقُولُ لَا يَضُرُّ مَعَ الْإِيمَانِ ذَنْبٌ لِمَنْ عَمِلَهُ

We do not excommunicate anyone who prays toward Mecca due to a sin, as long as he does not claim it to be lawful, nor do we say sins do not harm the faith of those who commit them.

وَنَرْجُو لِلْمُحْسِنِينَ مِنَ الْمُؤْمِنِينَ أَنْ يَعْفُوَ عَنْهُمْ وَيُدْخِلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَلَا نَأْمَنُ عَلَيْهِمْ وَلَا نَشْهَدُ لَهُمْ بِالْجَنَّةِ وَنَسْتَغْفِرُ لِمُسِيئِيهِمْ وَنَخَافُ عَلَيْهِمْ وَلَا نُقَنِّطُهُمْ

We hope that Allah will pardon the good-doers among the believers and admit them into Paradise by His mercy. We cannot guarantee it for them and we cannot testify that they will be in Paradise. We seek forgiveness for the sinful, we fear for them, yet we do not despair over them.

وَالْأَمْنُ وَالْإِيَاسُ يَنْقُلَانِ عَنْ مِلَّةِ الْإِسْلَامِ وَسَبِيلُ الْحَقِّ بَيْنَهُمَا لِأَهْلِ الْقِبْلَةِ

Guarantee or despair (of entering Paradise) both remove one from the religion of Islam. The way of truth is between them both regarding the people who pray towards Mecca.

وَلَا يَخْرُجُ الْعَبْدُ مِنَ الْإِيمَانِ إِلَّا بِجُحُودِ مَا أَدْخَلَهُ فِيهِ

No servant is expelled from the faith except by disavowing what made him enter into it.

الإيمانُ قولٌ وعملٌ

Faith is words and actions

وَالْإِيمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ وَالتَّصْدِيقُ بِالْجَنَانِ

Faith consists of affirmation by the tongue and acceptance by the soul.

وَجَمِيعُ مَا صَحَّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الشَّرْعِ وَالْبَيَانِ كُلُّهُ حَقٌّ

All of what is authentic from the Messenger of Allah, peace and blessings be upon him, of the Law and clear teachings are true.

وَالْإِيمَانُ وَاحِدٌ وَأَهْلُهُ فِي أَصْلِهِ سَوَاءٌ وَالتَّفَاضُلُ بَيْنَهُمْ بِالْخَشْيَةِ وَالتُّقَى وَمُخَالَفَةِ الْهَوَى وَمُلَازَمَةِ الْأَوْلَى

Faith is one and its people are equal by default. The virtue of some over others is due to the fear of Allah, righteousness, opposing lowly desires, and adherence to the most important matters.

وَالْمُؤْمِنُونَ كُلُّهُمْ أَوْلِيَاءُ الرَّحْمَنِ وَأَكْرَمُهُمْ عِنْدَ اللَّهِ أَطْوَعُهُمْ وَأَتْبَعُهُمْ لِلْقُرْآنِ

All believers are allies of the Most Merciful and the noblest of them to Allah are those who are most obedient and who best adhere to the Quran.

وَالْإِيمَانُ هُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ وَحُلْوِهِ وَمُرِّهِ مِنَ اللَّهِ تَعَالَى

Faith consists of belief in Allah, His angels, His books, His messengers, the Last Day, and providence, its good and its evil. The pleasant and unpleasant are both from Allah the Exalted.

وَنَحْنُ مُؤْمِنُونَ بِذَلِكَ كُلِّهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَنُصَدِّقُهُمْ كُلَّهُمْ عَلَى مَا جَاءُوا بِهِ

We have faith in all of that. We make no distinction between any of His messengers. We accept all of them as true in what they brought.

أَهْلُ الْكَبَائِرِ

Those who commit major sins

وَأَهْلُ الْكَبَائِرِ مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّارِ لَا يُخَلَّدُونَ إِذَا مَاتُوا وَهُمْ مُوَحِّدُونَ وَإِنْ لَمْ يَكُونُوا تَائِبِينَ بَعْدَ أَنْ لَقُوا اللَّهَ عَارِفِينَ وَهُمْ فِي مَشِيئَتِهِ وَحُكْمِهِ إِنْ شَاءَ غَفَرَ لَهُمْ وَعَفَا عَنْهُمْ بِفَضْلِهِ كَمَا ذَكَرَ عَزَّ وَجَلَّ فِي كِتَابِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Those who commit major sins among the nation of Muhammad, peace and blessings be upon him, may be in Hellfire but will not reside there forever, if they die while they are monotheists, even if they have not repented. After they meet Allah knowing faith, they are subject to His will and His judgment. If He wills, He will forgive them and pardon them by His grace, as mentioned by the Almighty in His book, ‘He forgives whatever is less than idolatry for whomever He wills.

وَإِنْ شَاءَ عَذَّبَهُمْ فِي النَّارِ بِعَدْلِهِ ثُمَّ يُخْرِجُهُمْ مِنْهَا بِرَحْمَتِهِ وَشَفَاعَةِ الشَّافِعِينَ مِنْ أَهْلِ طَاعَتِهِ ثُمَّ يَبْعَثُهُمْ إِلَى جَنَّتِهِ وَذَلِكَ بِأَنَّ اللَّهَ تَعَالَى تَوَلَّى أَهْلَ مَعْرِفَتِهِ وَلَمْ يَجْعَلْهُمْ فِي الدَّارَيْنِ كَأَهْلِ نَكِرَتِهِ الَّذِينَ خَابُوا مِنْ هِدَايَتِهِ وَلَمْ يَنَالُوا مِنْ وِلَايَتِهِ اللَّهُمَّ يَا وَلِيَّ الْإِسْلَامِ وَأَهْلِهِ ثَبِّتْنَا عَلَى الْإِسْلَامِ حَتَّى نَلْقَاكَ بِهِ

If He wills, He will punish them in Hellfire by His justice. Thereafter, He will bring them out of Hellfire by His mercy and the intercession of intercessors among

those obedient to Him, then raise them to Paradise. This is because Allah the Exalted is the ally of those who recognize Him and He will not deal with them in the two abodes as if they were the people who rejected Him, who failed to follow His guidance and did not earn His guardianship. O Allah, Guardian of Islam and its people, keep us firmly upon Islam until we meet You.

وَنَرَى الصَّلَاةَ خَلْفَ كُلِّ بَرٍّ وَفَاجِرٍ مِنْ أَهْلِ الْقِبْلَةِ وَعَلَى مَنْ مَاتَ مِنْهُمْ

We perform prayer behind every Imam who prays towards Mecca, whether righteous or wicked, as well as the funeral prayer over those who have died.

وَلَا نُنْزِلُ أَحَدًا مِنْهُمْ جَنَّةً وَلَا نَارًا وَلَا نَشْهَدُ عَلَيْهِمْ بِكُفْرٍ وَلَا بِشِرْكٍ أَهْلُ الْقِبْلَةِ لَا يُكَفَّرُونَ وَلَا بِنِفَاقٍ مَا لَمْ يَظْهَرْ مِنْهُمْ شَيْءٌ مِنْ ذَلِكَ وَنَذَرُ سَرَائِرَهُمْ إِلَى اللَّهِ تَعَالَى

We do not declare any of them to be in Paradise or Hellfire. We do not accuse them of unbelief, nor idolatry. The people who pray towards Mecca are not excommunicated, nor accused of hypocrisy, as long as they have not openly demonstrated anything of that. We leave their inner-secrets to Allah the Exalted.

وَلَا نَرَى السَّيْفَ عَلَى أَحَدٍ مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مَنْ وَجَبَ عَلَيْهِ السَّيْفُ

We do not raise the sword against anyone from the nation of Muhammad, peace and blessings be upon him, except against those whom it is necessary to fight (such as violent rebels).

وَلَا نَرَى الْخُرُوجَ عَلَى أَئِمَّتِنَا وَوُلَاةِ أُمُورِنَا وَإِنْ جَارُوا وَلَا نَدْعُو عَلَيْهِمْ وَلَا نَنْزِعُ يَدًا مِنْ طَاعَتِهِمْ وَنَرَى طَاعَتَهُمْ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ فَرِيضَةً مَا لَمْ يَأْمُرُوا بِمَعْصِيَةٍ وَنَدْعُو لَهُمْ بِالصَّلَاحِ وَالْمُعَافَاةِ

We do not rebel against our leaders or those in charge of our affairs, even if they are tyrannical. We do not supplicate against them, nor withdraw from obedience to them. We view obedience to them as obedience to Allah Almighty, an obligation, as long as they do not order disobedience to Allah. We supplicate on their behalf for righteousness and wellness.

وَنَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ الِالْتِزَامُ بِالسُّنَّةِ وَالْجَمَاعَةِ وَنَجْتَنِبُ الشُّذُوذَ وَالْخِلَافَ وَالْفُرْقَةَ

We follow the Sunnah and the majority community, committed to the Sunnah and the majority community. We avoid strange opinions, differences, and sectarianism.

وَنُحِبُّ أَهْلَ الْعَدْلِ وَالْأَمَانَةِ حُبُّ أَهْلِ الْعَدْلِ مِنْ كَمَالِ الْإِيمَانِ وَنُبْغِضُ أَهْلَ الْجَوْرِ وَالْخِيَانَةِ

We love the people of justice and trustworthiness, for love of the people of justice is among the perfection of faith. We hate the people of injustice and treachery.

المسحُ على الخُفينِ في السفرِ والحضرِ

Wiping over leather socks during travel or residency

وَنَقُولُ اللَّهُ أَعْلَمُ فِيمَا اشْتَبَهَ عَلَيْنَا عِلْمُهُ

We say, 'Allah knows best,' regarding matters the knowledge of which is unclear to us.

وَنَرَى الْمَسْحَ عَلَى الْخُفَّيْنِ فِي السَّفَرِ وَالْحَضَرِ كَمَا جَاءَ فِي الْأَثَرِ

We accept wiping over leather socks in ablution, for the traveler and the resident, as has come in the narrations.

الحجُ والجهادُ ماضيان إلى قيامِ الساعةِ

Hajj pilgrimage and *jihād* will continue until the establishment of the Hour

وَالْحَجُّ وَالْجِهَادُ مَاضِيَانِ مَعَ أُولِي الْأَمْرِ مِنَ الْمُسْلِمِينَ بَرِّهِمْ وَفَاجِرِهِمْ إِلَى قِيَامِ السَّاعَةِ لَا يُبْطِلُهُمَا شَيْءٌ وَلَا يَنْقُضُهُمَا

Hajj pilgrimage and *jihād* in the way of Allah are continuous, under those with authority among the Muslims, the righteous and wicked among them, until the establishment of the Hour. Nothing invalidates or rescinds them.

الإيمانُ بالملائكة

Faith in the angels

وَنُؤْمِنُ بِالْكِرَامِ الْكَاتِبِينَ فَإِنَّ اللَّهَ قَدْ جَعَلَهُمْ عَلَيْنَا حَافِظِينَ

We have faith in the noble recording angels, for Allah has appointed them over us as guardians.

وَنُؤْمِنُ بِمَلَكِ الْمَوْتِ الْمُوَكَّلِ بِقَبْضِ أَرْوَاحِ الْعَالَمِينَ

We have faith in the angel of death charged with seizing the souls of those in the worlds.

عَذَابُ الْقَبْرِ وَنَعِيمُهُ

Punishment in the grave and its blessings

وَبِعَذَابِ الْقَبْرِ لِمَنْ كَانَ لَهُ أَهْلًا وَسُؤَالِ مُنْكَرٍ وَنَكِيرٍ فِي قَبْرِهِ عَنْ رَبِّهِ وَدِينِهِ وَنَبِيِّهِ عَلَى مَا جَاءَتْ بِهِ الْأَخْبَارُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنِ الصَّحَابَةِ رِضْوَانُ اللَّهِ عَلَيْهِمْ

We have faith in the punishment of the grave for those who deserve it and the questioning in the grave by the two angels, Munkar and Nakīr, about one's Lord, religion, and prophet, as has come in reports from the Messenger of Allah, peace and blessings be upon him, and from the companions, may Allah be pleased with them.

وَالْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النِّيرَانِ

The grave is either one of the meadows of Paradise or one of the pits of Hellfire.

الإيمانُ باليومِ الآخرِ

Faith in the Last Day

وَنُؤْمِنُ بِالْبَعْثِ وَجَزَاءِ الْأَعْمَالِ يَوْمَ الْقِيَامَةِ وَالْعَرْضِ وَالْحِسَابِ وَقِرَاءَةِ الْكِتَابِ وَالثَّوَابِ وَالْعِقَابِ وَالصِّرَاطِ وَالْمِيزَانِ

We have faith in the Resurrection and the recompense for actions on the Day of Resurrection, the presentation of deeds, the reckoning, and the reading of the book of deeds, the reward and punishment, the Bridge over Hell (*al-ṣiraṭ*), and the Scale (*al-mīzan*).

وَالْجَنَّةُ وَالنَّارُ مَخْلُوقَتَان لَا تَفْنَيَان أَبَدًا وَلَا تَبِيدَان فَإِنَّ اللَّهَ تَعَالَى خَلَقَ الْجَنَّةَ وَالنَّارَ قَبْلَ الْخَلْقِ وَخَلَقَ لَهُمَا أَهْلًا فَمَنْ شَاءَ مِنْهُمْ إِلَى الْجَنَّة فَضْلًا مِنْهُ وَمَنْ شَاءَ مِنْهُمْ إِلَى النَّارِ عَدْلًا مِنْهُ وَكُلٌّ يَعْمَلُ لِمَا قَدْ فُرِغَ لَهُ وَصَائِرٌ إِلَى مَا خُلِقَ لَهُ

Paradise and Hellfire are two creations that never end, nor perish. For Allah the Exalted created Paradise and Hellfire before the rest of creation, then He created people for them. Whoever He wills enters Paradise due to His grace, and whoever He wills enters Hellfire due to His justice. Everyone acts in accordance with what is decreed for him, becoming that for which he was created.

وَالْخَيرُ وَالشَّرُّ مُقَدَّرَانِ عَلَى الْعِبَاد

Good and evil have both been decreed for the servants.

الاسْتِطَاعَةُ تَكُونُ مَعَ الْفِعْلِ

Capability is accompanied by deeds

وَالِاسْتِطَاعَةُ الَّتِي يَجِبُ بِهَا الْفِعْلُ مِنْ نَحْوِ التَّوْفِيقِ الَّذِي لَا يُوصَفُ الْمَخْلُوقُ بِهِ تَكُونُ مَعَ الْفِعْلِ وَأَمَّا الِاسْتِطَاعَةُ مِنْ جِهَةِ الصِّحَّة وَالْوُسْعِ وَالتَّمْكِينِ وَسَلَامَةِ الْآلَات فَهِيَ قَبْلَ الْفِعْلِ وَبِهَا يَتَعَلَّقُ الْخطَابُ وَهُوَ كَمَا قَالَ تَعَالَى **لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا**

The ability required for an action is from divine facilitation, which cannot be ascribed to a created being, along with the action itself. As for ability from the view of health, capacity, capability, and sound means,

it is before the action itself, and what is related to these are addressed, as it was said by the Exalted, ‘Allah holds no soul responsible except within its capacity.’ (2:286)

وَأَفْعَالُ الْعِبَادِ خَلْقُ اللَّهِ وَكَسْبٌ مِنَ الْعِبَادِ

The actions of the servants are creations of Allah and are earned by the servants.

وَلَمْ يُكَلِّفْهُمُ اللَّهُ تَعَالَى إِلَّا مَا يُطِيقُونَ وَلَا يُطِيقُونَ إِلَّا مَا كَلَّفَهُمْ وَهُوَ تَفْسِيرُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Allah the Exalted does not hold them responsible unless they are capable, and they are not capable except for what they are responsible. It is the explanation of the phrase, ‘There is no movement or might except by Allah.’

نَقُولُ لَا حِيلَةَ لِأَحَدٍ وَلَا تَحَوُّلَ لِأَحَدٍ وَلَا حَرَكَةَ لِأَحَدٍ عَنْ مَعْصِيَةِ اللَّهِ إِلَّا بِمَعُونَةِ اللَّهِ وَلَا قُوَّةَ لِأَحَدٍ عَلَى إِقَامَةِ طَاعَةِ اللَّهِ وَالثَّبَاتِ عَلَيْهَا إِلَّا بِتَوْفِيقِ اللَّهِ

We say there is no stratagem of anyone, nor transformation of anyone, nor movement of anyone in disobedience to Allah except by enablement from Allah. None has the power to perform obedience to Allah and be firm upon it except by the facilitation of Allah.

وَكُلُّ شَيْءٍ يَجْرِي بِمَشِيئَةِ اللّٰهِ تَعَالَى وَعِلْمِهِ وَقَضَائِهِ وَقَدَرِهِ غَلَبَتْ مَشِيئَتُهُ الْمَشِيئَاتِ كُلَّهَا وَغَلَبَ قَضَاؤُهُ الْحِيَلَ كُلَّهَا يَفْعَلُ مَا يَشَاءُ وَهُوَ غَيْرُ ظَالِمٍ أَبَدًا لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

All things occurs by the will of Allah the Exalted, His knowledge, His decree, and His providence. His will overpowers all other wills, and His decree overpowers all other stratagems. He does whatever He wills, and He is never unjust, ‘He will not be questioned about what He does, but they will be questioned.’ (21:23)

اسْتِجَابَةُ اللَّهِ الدُّعَاءَ

Allah answers supplication

وَفِي دُعَاءِ الْأَحْيَاءِ وَصَدَقَاتِهِمْ مَنْفَعَةٌ لِلْأَمْوَاتِ

In the supplication of the living and their acts of charity are benefits for the dead.

وَاللّٰهُ تَعَالَى يَسْتَجِيبُ الدَّعَوَاتِ وَيَقْضِي الْحَاجَاتِ

Allah the Exalted responds to supplications and fulfills needs.

وَيَمْلِكُ كُلَّ شَيْءٍ وَلَا يَمْلِكُهُ شَيْءٌ وَلَا غِنَى عَنِ اللّٰهِ تَعَالَى طَرْفَةَ عَيْنٍ وَمَنِ اسْتَغْنَى عَنِ اللّٰهِ طَرْفَةَ عَيْنٍ فَقَدْ كَفَرَ وَصَارَ مِنْ أَهْلِ الْحَيْنِ

He controls all things and nothing has any control over Him. None can be independent of Allah for as much as the blink of an eye. Whoever considers himself independent of Allah for as much as the blink of an eye has committed unbelief and has become among of the people of perdition.

وَلَا أَنَّهُ يَغْضَبُ وَيَرْضَى لَا كَأَحَدٍ مِنَ الْوَرَى

He becomes angered and becomes pleased, yet not like anyone else besides Him.

الثَّنَاءُ عَلَى الصَّحَابَةِ

Praise for the Companions

وَنُحِبُّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نُفَرِّطُ فِي حُبِّ أَحَدٍ مِنْهُمْ وَلَا نَتَبَرَّأُ مِنْ أَحَدٍ مِنْهُمْ وَنُبْغِضُ مَنْ يُبْغِضُهُمْ وَبِغَيْرِ الْخَيْرِ يَذْكُرُهُمْ وَلَا نَذْكُرُهُمْ إِلَّا بِخَيْرٍ وَحُبُّهُمْ دِينٌ وَإِيمَانٌ وَإِحْسَانٌ وَبُغْضُهُمْ كُفْرٌ وَنِفَاقٌ وَطُغْيَانٌ

We love the companions of the Messenger of Allah, peace and blessings be upon him. We do not exaggerate in our love for any of them, nor do we disown any of them. We hate those who hate them or who mention them without good, for we do not mention them except with good. Love for them is a part of religion, faith, and spiritual excellence, and hatred for them is unbelief, hypocrisy, and transgression.

وَنُثْبِتُ الْخِلَافَةَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلًا لِأَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ تَفْضِيلًا لَهُ وَتَقْدِيمًا عَلَى جَمِيعِ الْأُمَّةِ ثُمَّ لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ثُمَّ لِعُثْمَانَ رَضِيَ اللَّهُ عَنْهُ ثُمَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَهُمُ الْخُلَفَاءُ الرَّاشِدُونَ وَالْأَئِمَّةُ الْمَهْدِيُّونَ

We affirm the Caliphate after the Messenger of Allah, peace and blessings be upon him, first went to Abū Bakr al-Ṣiddīq, may Allah be pleased with him, having virtue and priority over all others in the Muslim nation. Then, it was for ‘Umar ibn al-Khaṭṭāb, may Allah be pleased wth him. Then, it was for ‘Uthmān, may Allah be pleased with him. Then, it was for ‘Alī ibn Abī Ṭālib, may Allah be pleased with him. They are the righteous Caliphs and guided leaders.

وَأَنَّ الْعَشَرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَشَّرَهُمْ بِالْجَنَّةِ نَشْهَدُ لَهُمْ بِالْجَنَّةِ عَلَى مَا شَهِدَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ الْحَقُّ وَهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَسَعِيدٌ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَهُوَ أَمِينُ هَذِهِ الْأُمَّةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ

The ten who were named by the Messenger of Allah, peace and blessings be upon him, as being promised with Paradise, we testify that they are in Paradise due to what was testified for them by the Messenger of Allah, peace and blessings be upon him, and his statements are true. They are Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī , Ṭalḥah, Al-Zubayr, Sa’d, Sa’īd, ‘Abd al-Raḥmān ibn ‘Awf, and Abū ‘Ubaydah ibn Al-Jarrāḥ who was the trustee of this nation, may Allah be pleased with them all.

وَمَنْ أَحْسَنَ الْقَوْلَ فِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَزْوَاجِهِ الطَّاهِرَاتِ مِنْ كُلِّ دَنَسٍ وَذُرِّيَّاتِهِ الْمُقَدَّسِينَ مِنْ كُلِّ رِجْسٍ فَقَدْ بَرِئَ مِنَ النِّفَاقِ

Whoever speaks well of the companions of the Messenger of Allah, peace and blessings be upon him, and his wives, pure of any defilement, and his sanctified progeny, he is innocent of any hypocrisy.

وَعُلَمَاءُ السَّلَفِ مِنَ السَّابِقِينَ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ أَهْلِ الْخَيْرِ وَالْأَثَرِ وَأَهْلِ الْفِقْهِ وَالنَّظَرِ لَا يُذْكَرُونَ إِلَّا بِالْجَمِيلِ وَمَنْ ذَكَرَهُمْ بِسُوءٍ فَهُوَ عَلَى غَيْرِ السَّبِيلِ

The scholars of the first generation who preceded us and those after them among the successors, the people of virtue, tradition, understanding, and insight, they are not mentioned except in a gracious way. Whoever mentions them in an evil way, he is on a path different from their path.

لَا يُفَضَّلُ الْأَوْلِيَاءُ عَلَى الْأَنْبِيَاءِ

No virtue of the saints over the prophets

وَلَا نُفَضِّلُ أَحَدًا مِنَ الْأَوْلِيَاءِ عَلَى أَحَدٍ مِنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ وَنَقُولُ نَبِيٌّ وَاحِدٌ أَفْضَلُ مِنْ جَمِيعِ الْأَوْلِيَاءِ

We do not prefer any of the saints of this nation over any of the prophets, upon them be peace. We say that a single prophet is better than all the saints put together.

وَنُؤْمِنُ بِمَا جَاءَ مِنْ كَرَامَاتِهِمْ وَصَحَّ عَنِ الثِّقَاتِ مِنْ رِوَايَاتِهِمْ

We have faith in what has come of their miracles and what has been authenticated in their narrations from trustworthy narrators.

الْإِيمَانُ بِأَشْرَاطِ السَّاعَةِ

Faith in the signs of the Hour

وَنُؤْمِنُ بِأَشْرَاطِ السَّاعَةِ مِنْ خُرُوجِ الدَّجَّالِ وَنُزُولِ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ مِنَ السَّمَاءِ وَنُؤْمِنُ بِطُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجِ دَابَّةِ الْأَرْضِ مِنْ مَوْضِعِهَا

We have faith in the signs of the Hour, such as the appearance of the False Messiah (*al-Dajjāl*), and the

descent from the heavens of Jesus the son of Mary, upon him be peace. We have faith in the rising of the sun from the west and in the emergence of the Beast from its place in the earth.

كَذَبَ الْكَاهِنُ وَالْعَرَّافُ

Falsehood of soothsayers and fortunetellers

وَلَا نُصَدِّقُ كَاهِنًا وَلَا عَرَّافًا وَلَا مَنْ يَدَّعِي شَيْئًا يُخَالِفُ الْكِتَابَ وَالسُّنَّةَ وَإِجْمَاعَ الْأُمَّةِ

We do not believe in soothsayers and fortunetellers, nor whoever claims anything against the Book, the Sunnah, and the consensus of the Muslim nation.

الْجَمَاعَةُ حَقٌّ وَالْفُرْقَةُ زَيْغٌ

Unity upon the truth and the deviation of sectarianism

وَنَرَى الْجَمَاعَةَ حَقًّا وَصَوَابًا وَالْفُرْقَةَ زَيْغًا وَعَذَابًا

We regard unity as truth and what is right, and sectarianism as deviation and punishment.

وَدِينُ اللَّهِ فِي الْأَرْضِ وَالسَّمَاءِ وَاحِدٌ وَهُوَ دِينُ الْإِسْلَامِ قَالَ اللَّهُ تَعَالَى إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَقَالَ تَعَالَى وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا وَهُوَ بَيْنَ الْغُلُوِّ وَ التَّقْصِيرِ وَبَيْنَ التَّشْبِيهِ وَالتَّعْطِيلِ وَبَيْنَ الْجَبْرِ وَالْقَدَرِ

وَبَيْنَ الْأَمْنِ وَالْإِيَاسِ

The religion of Allah on earth and in the heavens is one, and it is the religion of Islam. Allah the Exalted said, ‘Verily, the religion with Allah is Islam,’ (3:19). And the Exalted said, ‘I am pleased with Islam as your religion,’ (5:3). It is between exaggeration and belittlement, between comparing the attributes of Allah to creation and negating them, between fatalism and unrestricted free will, and between guarantee and despair (of Paradise).

فَهَذَا دِينُنَا وَاعْتِقَادُنَا ظَاهِراً وَبَاطِنًا وَنَحْنُ بُرَاءٌ إِلَى اللَّهِ تَعَالَى مِنْ كُلِّ مَنْ
خَالَفَ الَّذِي ذَكَرْنَاهُ وَبَيَّنَّاهُ وَنَسْأَلُ اللَّهَ تَعَالَى أَنْ يُثَبِّتَنَا عَلَى الْإِيمَانِ وَيَخْتِمَ لَنَا
بِهِ وَيَعْصِمَنَا مِنَ الْأَهْوَاءِ الْمُخْتَلِفَةِ وَالْآرَاءِ الْمُتَفَرِّقَةِ وَالْمَذَاهِبِ الرَّدِيَّةِ مِثْلِ
الْمُشَبِّهَةِ وَالْمُعْتَزِلَةِ وَالْجَهْمِيَّةِ وَالْجَبْرِيَّةِ وَالْقَدَرِيَّةِ وَغَيْرِهِمْ مِنَ الَّذِينَ خَالَفُوا
الْجَمَاعَةَ وَحَالَفُوا الضَّلَالَةَ وَنَحْنُ مِنْهُمْ بُرَاءٌ وَهُمْ عِنْدَنَا ضُلَّالٌ وَأَرْدِيَاءُ وَبِاللَّهِ
الْعِصْمَةُ وَالتَّوْفِيقُ

This is our religion and what we take as our creed, inwardly and outwardly. We disown before Allah the Exalted all those who oppose what we have mentioned and clarified. We ask Allah the Exalted to keep us firm upon faith, seal our lives with it, and to protect us from various desires, sectarian opinions, and the doctrines of rejection, such as those who compare Allah to creation (*al-Mushabbihah*), the extreme rationalists (*al-Mu’tazilah*), those who deny the attributes of Allah (*al-Jahmīyah*), the fatalists (*al-Jabrīyah*), the deniers of providence (*al-Qadarīyah*), and others who oppose the united community and have made a pact of misguidance. We are innocent of them, for they are, to us, astray and ruined. And in Allah alone is protection and guidance.

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